

Must Remain in
Transcription Room

I would like to drink to Georgie's continued recovery. And Lotus, next
~~the next time~~ ^{when} you see him, tell him, we miss him, and I hope he can hurry
 up as much as he can, to come back. You know, gradually ^{these} ~~the~~ meetings here
 on Saturday take on a certain character. It's different from meetings in
 Warwick, and particularly the last ones because we had questions and answers,
 and this kind of ^a meeting we just talk a little. ^{And} ~~we~~ we talk then about work
^{or} ~~and~~ ^{certain} perspectives or ^{lets} ~~backgrounds~~. But also it has become gradually ^a
 kind of a meeting where other people could come, who have no particular
 chance of coming to the barn to ^{lets} ~~we~~ call them, special meetings, so that this
 becomes more and more general. ^{new} ~~And~~ it is quite all right as an introduction
 for people to see what we are really talking about. At the same time, I
 don't want to deviate from a pattern that we have established. So that
 even ~~though~~ ^{if} we now talk, you might say, "shop," that it has to be excused
 by those who don't know very much about work or about Gurdjieff ^{or} the ideas
 of objectivity. ~~I~~ ^{his} ^{you} say I don't want to change that pattern, because Saturday
 evening ~~has~~ ^{has} ^{you} a special meaning. At the end of the week, it is like a
 review. And for tomorrow, the beginning of a new week, and maybe new resolutions,
 or reconsideration of what we have been trying to do, and what we then assume
 that we perhaps could do better, ^{at least} ~~or improve~~ ^{or} what we expect and hope to
 do in the following week. ~~I~~ ^I want to tell you something that perhaps some of
 you already know, because information is already being published that the
 third series will be in print very soon. It will be printed in England
 by (Rutledge, Kegan, Paul), and arrangements have been made for printing it
 here through Harper and Row. It is the Third Series. I'm very sorry.
 I've said it before, and now, when it seems to be an acknowledged ~~fact~~ ^{fact},
 I'm doubly sorry that there were people who perhaps did not understand
 what I think Gurdjieff meant. And ~~now~~ ^{now} ^{on}, for some reason or other,
 and mostly, I believe it is the insistence ~~of~~ ^{of} the family of Gurdjieff, ^{which} ^{is} still
 in Paris, who ^{had} ~~have~~ fairly recently a court decision in their favor. So
 then they have the right to publish whatever there was left of Gurdjieff and
 his estate. The unfortunate part in this particular little affair is that
 a man like Bennett was instrumental, and is at the present time, and still
 will be in publishing it and assisting; and even will write an introduction
 to the third series. I don't want to say what I really think of that. And

only using the word, "Hassan³⁵ian," ~~the~~ In my opinion, it is very wrong. I believe it is against the wishes of Gurdjeff. I think Gurdjeff meant the third series to become available only for those who were quite familiar with the first and the second. In the first, there is, you might say, the accent is placed on, the description of man -- mankind, the way they are, the way they have been, the way they have been in the past, ~~of~~ different experiences, different conditions, different ways ~~of~~ living in which then the nature of man has been discussed, and that the ideas ~~about~~ what man is were destroyed ~~mercifully~~, "mercilessly," according to Gurdjeff, the necessity of really trying to come to the truth ~~about~~ what man is in reality. And in the second series, simply an indication of that remarkable men still have existed and can exist on this earth. For the third series ~~was~~ called "Life ~~is~~ Only Real When I Am." And this indicates of course, ~~that~~ within that kind of a series certain things are discussed for people who have already acquired a certain knowledge about what is meant and what is the requirement of a person actually ~~how~~ ^{could} he then ~~worked~~, based on ~~a~~ ^{the} truth with which he is already familiar; and that therefore, that kind of a knowledge which Gurdjeff called "really esoteric knowledge," as distinguishing from it exoteric, which is the first series, and what he ~~said~~ mesoteric for the second series, this esoteric knowledge should not be made available until a man is ready to receive it. ~~So that~~ ^{then} when I have naturally quite a fear that when it is published and everybody can read it and everybody ^{then} can satisfy themselves with their curiosity to know what is in the third series that then ~~they~~ ^{they} think that ~~they~~ ^{they} know what Gurdjeff meant, and ~~then~~ they also, in their turn, can become quite Hassanian. And it will not help them. Because, you see, I have quite definitely ~~an~~ ^{the} impression of what is the necessity of work for a man, that, ^{when he} once ~~he~~ becomes acquainted with what is the underlying thought of how to obtain if possible an objective life, and how it is necessary ^{for him} to discover and uncover and make further growing that ^{what} is his consciousness, and together with that ^{his} conscience, so that then only because of that he ^{would have} a will of his own; then prematurely ^{giving} ~~getting~~ information ~~off~~ about certain exercises or that kind of esoteric knowledge which I believe should remain secret until a person is justified in having access to it that then many things will become spoiled for ~~him~~ ^{a person simply satisfying curiosity,}

and not wishing to do any work on themselves. And ^{that} then, of course, the whole idea of the Gurdjieffian system and that which Gurdjieff meant, also indicating that by means of his life, is ^{really} that a man ^{act} should gradually try to understand the reality of himself. Then accomplishing that kind of a destruction of taking care that ^{about} what ~~it~~ were misinformed notions of what a man thinks he is, that he can face the reality of what he actually is and then ~~should~~ have a belief that for him it is also possible to become a different kind of a man understanding then what is really ~~the~~ the basis on which he should start to build, and what ^{could} then become for him his consciousness and conscience or as we call it, the formation of a (Keshjianian) body, and the formation of a soul. And that only when a man starts to realize and hopes then that such a thing is possible, certain things ^{then} ~~then~~ becomes disclosed to him of how to reach that kind of a goal. But if that particular foundation, you might say, is not laid in the beginning, and if not enough allowance is made for getting acquainted with the reason for such destruction of ideas which have no value whatsoever, but are simply ~~instilled~~ ^{instilled} because of education ~~or~~ because of certain conditions of ^{cul} ~~nature~~, that then it is necessary for ~~them~~ such a person, after acquaintanceship with it, to have a period, which I always call, "simmering," and this gentle cooking performance, this gently ~~becoming~~ becoming acquainted with the reason what one is and the disclosure of truth, which is given gradually, so that they then can understand better the reasons why he should work on himself--that that is an utter necessity. Very much the same way as when one wants to cook any kind of food, it cannot ^{just} be brought to a boil, ^{or} then when it is warm, to be eaten, because the different ingredients of the meal have not seen each other, and they have not as yet interacted on each other. And because of that certain substances have not been formed which could become much more nourishing. ~~It~~ It is that way with reading the first and ^{the} second series. Now, of course, in addition to what we have ^{as} in All and Everything, and Remarkable Men, ^{work, is of course} there are meetings at which we discuss the application of ~~Work~~, and in many ways that ~~what~~ we talk about is ~~is~~ contained in the different meetings we have had, trying to illustrate what should be the practical application of the ideas in daily life. And about that, of course, we have talked many times, and given ^{or} ideas of how to apply or why, or what might be the result--~~at~~ indications of certain directions which are right, and certain directions which might lead to the wrong conclusions; ^{and} and also that ^{for} ~~all~~ of us who know, who have tried to work, also that will take quite some time.

Colonade

So that, it is a ~~secret~~ ^{Sequence}, and Gurdjeiff indicates it many times in the form and sequence of the chapter at the end of All and Everything why certain things have been given in a certain sequence, one following the other, because that ~~which~~ ^{when} is following cannot be understood unless that which ~~has~~ ^{at} preceded it is understood first. And so, when one has access to the Third Series, and ~~when~~ ^{that} it even could become available without knowing anything about the first or the second series, then one starts to jump to conclusions, and

maybe prematurely tries to follow certain indications of what may be published. I also know that ~~of~~ ^{of} the third series, that ~~what~~ ^{what} we have had from the beginning, and that ~~which~~ ^{which} Gurdjeiff allowed us to have, is not complete as ~~the~~ ^{FAR AS} so called four books of the Third Series. We only have the first and part of the fourth. The second and the third books of that series never were given to us, and perhaps, ~~and~~ ^{they} did not exist in any translation; and

^(Colonade 3) ~~they~~ ^{Colonade 3} were kept, if they did exist, in the Russian language at the Number 6 ~~the~~ ^{the apartment} which was ~~an~~ ^{the apartment} of Gurdjeiff in Paris. I also know that Gurdjeiff, before he died, destroyed a great deal of that kind of information, simply because I'm afraid now that he was afraid that it might be misused; and if that is actually the truth, I'm very grateful to him, because that is the way this kind of esoteric knowledge should be treated. It is definitely not right for many people; ~~especially~~ ^{particularly} when they don't know anything about what is the particular preparation one should go through in order to be able to digest the kind of information which is contained in the Third Series. Now I do hope that the Third Series, naturally is not complete, and that ~~which~~ ^{at} is being published may be just what is at the present time ~~available~~ ^{available}. And maybe there is more available ~~that~~ ^{which} is not ~~being~~ published—I have no idea about it. I know only one thing, that I'm, because of this kind of a publication, I am released of a certain ~~now~~ ^{what} I had to make, and I need no longer be custodian of that ~~which~~ ^{what} I possess of the Third Series. It is ~~not~~ ^{now} published, and will be. Within a couple of weeks I expect to ~~see~~ ^{see} the proof sheets of it; I will go through it, ~~and~~ ^{and} I will know then what is actually ~~being~~ given to the public. But from now on, that ~~which~~ ^{at} is ~~available~~ ^{then} of Gurdjeiff and the knowledge basing it on All and Everything and what a man should do in order to understand the "I am-mess" of his life will then be in bookstores, and you can satisfy your ~~curiosity~~ ^{curiosity}. I ~~don't~~ ^{don't} believe it will be satisfied for those who actually wish to ~~work~~ ^{work}.

I don't think it will give you enough. I don't believe that you, by reading the third series, actually will understand. There will be some curiosity, certain descriptions of where he went and what he did and how certain things belong together and whatever ~~is given~~ ^{it is given} in the, so-called, "lecture-talks" of the first book, and the description of man ^{outer} ~~culture~~ and inner life, as appears in the fourth book of that series, or a description really of

"I am", and going into detail about certain adventures of himself in Persia, in the Caucasus, ^{← Caucasus} and in Tibet. But all of that then you will be able

to read. I will tell you this, however. We will continue with work, as we know it, or as we try to uncover it. It will not change one iota in the direction ^{that} ~~in which~~ I would like to keep going--that is to have meetings, to discuss, to talk about it, and particularly to talk about results.

Because, you see, even if you read this Third Series, and even then if you try to apply here and there certain exercises ~~that~~ ^{are given}, and you make ^{it then} a point for yourself to think ^{that} that is how one becomes conscious, there is no one then who would tell you that you're on the right road, that you have understood what is written and that that ~~what~~ you have reached is actually the result that is desired. All you will have is a chance to

read about it and perhaps you will not even know how to apply it. Because Gurdjeff does not give ^{many} things in such detail. You see, what Gurdjeff does—he indicates many times certain conditions as they exist, and he leaves it to the person who reads it to take them for what they are worth, trying to understand what is meant and then to see to what extent ^{that which what} ~~that~~ is being

written about applies to him--to himself as he is reading. And I've said many times that unless one can read All and Everything, having oneself in mind--unless one can find on each page an ^{uncertain} application of oneself psychologically or ^{whichever} ~~whatever~~ way one wants to look at a man, he will not obtain ^{even} from reading ~~even~~ the first series enough for the destruction of ^{that which what} ~~what~~ is already crystalized in him, and he will never understand what

is meant by Kunderbaffer. At the same time, this same kind of a thing will apply to the Third Series. You will read it, and you don't know, and you will not know, what to do with it. But when your curiosity,

so-called, is satisfied, you will not wish to do anything more, and then I'm afraid ^{that} many people will think they understand Gurdjeff, but they will not change their life, and they will continue to have ^{Phoo Phoo} ~~(I am)~~ ^{Phoo Phoo} ~~Phoo Phoo~~ and all the roulette tables of Monte Carlo, and it doesn't make any dif-

ference to them, although they can then say that they know all about it, and they have read even the Third Series, and Gurdjiff is this and that and whatever they want to think. ~~I~~ I doubt very much, by reading only that they will have an advantage over people who have not read it, and I doubt again very much that when reading it, they will want to do ~~anything~~ ^{something} about themselves; and even if they wish to try to do it, that ~~which~~ ^{at} is given is hidden, and you will not find it. It has to be disclosed gradually. One has to learn more and more what is the reason why one wants to work on ~~himself~~ ^{oneself}. And that goes hand in hand with the knowledge which one obtains about oneself, so ~~that~~ ^{then} the truth actually takes hold of you ^{and} is placed not in your mind, but will be placed in the level of your being. So that then the totality of oneself is affected, and not just one little center which ^{in itself} can not do anything with ~~it~~ ^{it itself} ~~then~~ but just keep it as certain facts without even creating a wish to apply them. ~~The~~ wish to apply does not come from reading. ~~The~~ wish to apply one must know for oneself that there is a reason why such things even have been written about, and why esoteric knowledge here and there is published and has been made available here and there to certain people perhaps ~~like~~ ^{for a long} ~~at the~~ ^{time} ~~this time~~ ^{the} the Dead Sea Scrolls were not available, but now they are; and what does one do with it? What is further known about the ~~Eseenes'~~ ^{Essenes'} applications of ~~Work~~? Very, very little. Still they are ~~there~~ published, and it is there, written, and one could take them. But then, of course, it is always connected with the people who, at that time, happened to live, and therefore, ~~it~~ ^{it} doesn't apply to us. And in much ^{of} the same way, the descriptions of Gurdjiff, even in the Third Series, will be taken as a story of what Gurdjiff experienced, and you will not derive from it any particular benefit for yourself, because you will say, "That was ^{all} right for Gurdjiff." And you won't even ask the question, "What do I do with it?" because it is not told until you wish to do something with it. ~~And~~ that building up of the wish is very gradual, because we know that. The wish for wishing to understand oneself is constantly effaced in the ^{presence} ~~face~~ of what we call our unconscious existence on this earth. And it's only ^{gradually} with an understanding and a constancy of that kind of a wish to uncover the real truth about oneself that one ^{then} sees that ~~what~~ ^{what} is originally so called, "Our ~~life~~," more and more becomes empty, because of the worthlessness of certain things which have been given to us by means of education, ^{or} even by experiences in one's ordinary existence ^{on} this earth,

and that ^{then} the question of what is going to happen to one's life even, if one now realizes that life exists for oneself, what is the conclusion that one must reach of how to meet one's death, and to do then with what ^{then} perhaps might stay in existence, what particular value can be given to it?

It takes a long time to go even from the surface of the brain into the essence of one's heart. And at the same time, the necessity of becoming more and more essential, and, in that way, more and more simple about oneself, more and more understanding the real motivation; and gradually also, very gradually reaching the possibility of seeing ^{that} what is one's real self--that ^{what} which is the "I" within one--that ^{what} which is the quintessence of one's inner life. It takes time to allow such food to simmer. It takes time to know how much heat can be applied ^{over a} for a certain length of time, so that it is not immediately scorched, or that the flame is not high enough ^{even} to bring it to a certain point of temperature which is the most profitable for a man. It's not the boiling point; it is somewhere ^{around} ~~between~~ 70 and 80 degrees centigrade. That is the real temperature for a man. He has to live with that; his fire has to be maintained at that kind of a temperature, so that it is just about as high as his throat, and not ~~too~~ ^{few} as we say, "hot under the collar," but not over-flowing, and not losing energy, but constantly being in ^{that kind of a} contact with his wish which warms him up, up, to a certain point where there is the greatest reaction velocity possible for him, without, as I say, becoming, too much at a certain time within too short a time. The allowance of time to be understood, and gradually seeing that ~~time~~ ^{that} which is time as you--subjectivity--does take a great deal of time when one wishes to eat the time of oneself, ^{and it} is in that direction, I feel, ^{that} more and more we should know about the application of work in oneself, and ^{perhaps} at a time then, ~~perhaps~~ stimulate ^d by reading the Third Series, ^{that} that real work starts after you have read it. ^A And if that wish then is continued, if there ^{really} is that kind of a stimulus that one could derive from it, and perhaps in a better form--perhaps even, but in any event, becoming a little bit more positive than the first series might be, so that ^{then} there is ^{an actual} ~~then~~ a belief in the possibility of remarkable ^{men} ^{* e} existing, that then the next ^{step} ~~step~~ ^{would} be, if it has existed before, and if it still is possible to exist, then I myself wish it to exist in my life.

That ^{would} be the conclusion--^{the} quite definite ~~conclusion~~ conclusion--^{towards} the "I amness" of the Third Series, and that, I would say, is exactly the same as what we talk about, ^{because} a great deal of what is in the Third Series I'm quite sure you are familiar with by this time. ^{that} The many tapes we have had and meetings and discussions of certain subjects of course have relevance to that--they refer to it. They have--let's say, our discussions of that kind, have been based on that kind of esoteric knowledge. And there is no reason why ~~now~~, by reading ^{now} the Third Series you could become any different, when at the present time you have already more than enough to work with. So, you see, I'm not afraid of it. I'm only sorry for those who don't know. I'm not at all sorry for those who already can know. ^{we} And when ~~they~~ ^{we} have ~~already~~ been talking about it in different meetings, ^{we} we are in that particular kind of classification. We do know. ^{we} We have already heard a great deal. The difficulty for us is we don't apply it enough. ^{we} We forget, and that is exactly what will happen ^{by} by anyone who reads the Third Series for the first time, because no one will start to read the First, and the Second, and then the Third Series, because they won't pay attention to the advice of Gurdjieff. Not even those who ^{could} know have paid attention to what his wish was. His wish definitely was not to publish it, not to make it available to the general public ^{do - to} but to make it available at the proper time for those ^{where} ~~to whom~~ ^{of} it could be ~~some~~ use. ^{So} So I would say, and I say it to myself, I don't worry. Work will continue to exist, and it still has to be explained at certain times, because even if you wish to apply it ^{what} to that ~~which~~ ^{what} you now know, and ^{then} see what it might give you, and that then you ~~will~~ get stuck on the interpretation of it, and that you as yet do not know what is exact knowledge of application and about which many times we still have to talk in order to straighten out certain mysterious ways of how a certain something as a concept should be applied or explained. All of that will remain in existence, because the fact that certain things are put in words does not mean that it is going to be written in your heart. ^{And} And so, we will continue. And the publication of that Third Series, whatever it may contain, will simply be accepted as a fact that we could not prevent, that some of us, who had loyalty to Gurdjieff, and who have a certain consciousness about it, could not prevent ~~it~~, when there was a desire on the part of a few, ^{and} and mostly, let's say, the family of Gurdjieff, who never understood him, and never even will understand, and never will even consider ~~that~~ they made a ^{mistake} mistake.

Perhaps, their desire is to get some money, and for the sake of money, a great deal of conscience is many times forgotten. You see, I wish that something else could have happened. ^{Lagerlöf} I remember when I was young, I read a book by Selma ~~Lagerlöf~~; it is a Swedish authress--many years ago already she died; but her chief work was,

^{Gösta Berling} I do not know if you know it. ^{It may} ~~it might~~ exist in translation ~~into~~

into English--I'm not familiar with that. I read it at a time when I was very much stuck because it was quite lovely ^{how} the way she describes Sweden and Stockholm and ^(Näster lake) ~~the~~ surroundings and ^{Gösta Berling} ~~the~~ very much like a

troubadour who was there roaming the country and whatever his experiences were.

And that ^{what} struck me in the book was the description of another man--an older man--who was an author, and ^{he} was very clever ⁱⁿ writing, and his works or whatever he wrote were very much admired. And he, in this book, is described as a person who wrote once a book on love. ^A And in that he set out to destroy

the concept of love so completely that ^{no one} ~~no one~~ who ever would read it would ~~never~~ understand love any longer and would become disappointed and cynical about even the existence of that kind of a feeling. Fortunately, he was more or less in love

with a young girl. And for her, love existed; maybe he loved ~~her~~. In any event, she represented for him something very beautiful and alive, and he decided he

could not publish the book because, if it were published, it might destroy this girl, and destroy her because she could no longer have any belief in love. And I remember reading that, and ~~I~~ was amazed, and it struck me very much, because here

was a principal ¹² This man--he could defy all kind of agnosticism and cynicism--

^{He} could even talk about the different things he could prove, as well as he, ^{which} ~~and~~

^{as} ~~well as~~ anyone ^{ever} could prove, that love could not exist any longer and that actually all the stories about it were of no value whatsoever, because he could

be, in his writing ^{so} ^{convincing} ^{that} there was no further argument. That was his brain; but his heart told him a different story. And regardless of whatever

his brain could tell him, and he even could believe in it, his heart told him,

"For God's sake, don't publish that book." ^{ed} You see I wish that there had been

people in charge of the ^{Third} ~~Series~~ of Gurdjeiff who had that kind of a conscience,

who would consider the damage that could happen to those people who perhaps could

become interested, but now would become interested in the wrong way, and starting

at the end of their life story as far as their own development ^{was} ~~was~~ concerned

and, of course, never would have any desire to start at the beginning like an

ordinary A B C. I say I thought of that, and I thought, not with a great deal of pleasure, about those who in my opinion are not conscientious and were ~~not~~ loyal

to Gurdjeff. Because Gurdjeff has such a definite meaning. I've said many times, either you loved him or you didn't. There was no in-between--no mistake. Either you were for him, or against him. Very much as is ^{being} said about Jesus, either yes, or no, ^{but} no in-between. And for that reason, I feel that ^{that} what is required, one takes it completely as it was meant, particularly when one knows that that meaning makes sense when it is based on the experience of one's own life. And so, how unfortunate that there are people who cannot understand such things, and ~~who~~, I would almost say, ^{who} cannot "leave well enough alone," but have different kinds of motivations and reasonings and justifications and whatever they feel that they ought to bring forward, particularly when a man like Tennett wants even to write an introduction, probably to give the justification why that ^{Third} Series should be published—^{and} that the man ^{himself} at the present time is writing a book about Gurdjeff in which he already is making references to that ^{what} which is written in the ^{Third} Series. It isn't even published yet. But Mr. Bennett will already beat Gurdjeff to it, as it were. You see, such behaviour is completely outside of my domain. I just cannot understand it.

But in the meantime, we go on. ^{We} We talk about work. We want to find out what it is for us. We want to find out even without—or with the ^{Third} Series, even I've said sometimes, with ^{and} without Gurdjeff, because the value of the truth can be contained within one's own experience. [The indications that are given as a prescription to do and then to follow that ^{then} and to reach certain conclusions for one's own life—they become important, because when the truth is first within one's own life and affirmed by ^{an} the experience of oneself and a continued consideration of that ^{what} which one is, and then finding out that that ^{what} which is being described in All and Everything, or anywhere else for that matter, and whatever is given in any kind of a form of esoteric knowledge in any kind of religion—that that ^{what} which is fundamental and a principle of oneself is that man is alive, ^{and} that ^{he} has a task to fulfill on this earth, and that he has to take a responsibility for the way he expends, ~~the way~~ he uses, his energy, that he becomes responsible for such expenditure, and that he then, for that reason, having used whatever he can of himself as his talents, and whatever is given to him that that responsibility will carry him up to a certain point of ^{his} life in which he has to give up all further responsibility for his life as it has appeared in ^{his} form of his body, and then is faced with the problem, how will he meet at that time, he says in his ignorance, how will he meet God?

And unless he already sees that

that that which ~~he~~^{it} he will meet, and has to meet some way or other, to give account for the expenditures of his energy during his lifetime, that then he starts to realize that perhaps it is time now to consider the endlessness of His Endlessness. ^{And} that which is required for a man to understand now when he knows he has no particular soul and that that kind of soul ^{only} could become the ~~only~~ vehicle for the continuation of his life ~~source~~^{force}; or that he should have belief in the possibility of an understanding ultimately of the aim and ^{the} reason why he exists on this earth, and what he should do now, at the present time and not wait until tomorrow. ^{the} And about that he talk because ^{the} application of that form of esoteric knowledge can become quite exoteric. ^{It} is to be applied in one's daily life to the outside world. There has to be a motivation ^{within} a man to become what he ought to become, but then he has to show that he is that kind of a man regardless of all kind of other influences on him; and in short, we simply say ^{just} he in his unconsciousness, should develop the possibility of a self-consciousness--that in that self-consciousness and the recognition of that which he is ^{that} himself, then he will be strong enough to be able to stand on his own ~~two~~ feet--that he can work with his ~~own~~ mind ^{knowing} ~~telling him~~ what to do --that he has an understanding of his life as it should be, and that the motivating force becomes settled within his heart and not in his solar-plexus. ^{between} The difference ~~from~~ the solar-plexus is that it is still superficial. His heart at least is within him and ^{is} much closer to his inner life. And what Gurdjieff writes in the ^{3rd} Series about the inner and the outer life, and he quotes from an article ^{that his} ~~which~~ appeared in the Russian paper, about the old life and the longevity of man. ^{and that did appear} And at the end of that quotation, he says, "Well, it is enough now to pick the brains of someone else; now let's talk about what we should do." Then he reaches the climax of what ought to be ^{any longer} done with oneself and not be dependent ~~any longer~~ and resting his belief on ^{at} quotations of someone else, but that that which is required for a man ~~to~~ to continue then with his own work, and basing it on his own experience, so that then he becomes responsible for that which ^{at} he could become responsible for, because that ~~which~~ ^{is} then his own property he has to defend and he has to acknowledge that whatever life is given to him

that it has to become, in maturity, his own. I'd say, almost, to be given away by him at the time he dies, so that that which ^{at} is his life represents the results of his efforts for his own freedom--that when he can reach freedom on this earth, he then has a right to give his life away to the forces of a ^{of} higher level--higher spiritual beings. I say, many times, archangels, those who are really arch in archness--that is, who really do know in essence of that which ^{at} is right, the step which leads ultimately to the all-^{quarters} ~~quarters~~ maintainers, those who govern, those who have divided ^{ded} the world into four parts; and each quarter is governed by a higher form of intellect. You see, the angels take care of your feeling. ^T They have the proper attitude towards infinity, because they have joy in existing and wishing to continue to live. They are not conscious, but they are conscientious, and they are devotees for the Lord ^{PROVIDING} ~~Almighty~~, the background on which events take place.

(End of Side One)

^P The angels are wishes of oneself to be able to see God and to reach Him. ^T They themselves don't reach God. All they do is to provide a certain atmosphere of joy, singing about God, how wonderful ^I Infinity is, how beautiful the heavens could be, how necessary it is for a man to ^W work. Those are the cherubim and the seraphim; ^Q And they tell, they tell in advance, they create the joy of living. They create for oneself the wish to acknowledge one's life. ^T They also provide for the lightness of that which ^{at} is necessary, the lighter density of that ^{what} ~~which~~ one should do, not the heaviness of this earth. The question of density of that which ^{at} is non-material in our sense of the word, of that which ^{at} belongs already to the (Kesdjanian) body, or perhaps even starts to belong to an astral body. By that I mean ^{astral body} which we know about ⁱⁿ certain descriptions in certain books, for me is the Do-Re-Mi of the (Kesdjanian) body. ^T That is the concept in which many things take place for a man who is actually wishing to seek. That Do-Re-Mi is, of course, tinted emotionally, but it is only a feeling that belongs to him, and still in the period of gestation because the real emotion has not been born as yet. But that ^{he} ~~Do-Re-Mi~~ is really a man who is searching, and ^{who} ~~he~~ wants to find out, because he knows ^{that} there is something to be found out. ^T You see, an ordinary man does not have that kind of interest. The astral body belongs to a man; ^T It does not exist when one looks at it from higher up, because from that standpoint

it is immersed with the totality of a ^(Kosdjani-ian) body. The Do-Re-Mi gives the rise--
 gives the birth--^{that} to ^{the} what is the most important part of Kosdjan--that is So-La Si. But
 that in accordance with what we see or look at, how we understand it, belongs to
 a conscientious realm--not to the unconscientious or that ^{what} is ordinary
 conscience of this earth. It is already above the Si-Do of a man who lives. It
 is already above this So-La-Si, above the death of a man, the death of his
 physical body. And therefore I say that that ^{that} which a man ought to feel and what
 he wishes to become, ^{That} and as he sees the possibilities within himself, and he
 hopes then that he can reach it, and then fortified by the actual belief appear-
 ing at times ^{what} that ^{which} the angels are singing about, and then says, "That is
 the direction I wish to go." ^{Then} one says "Heaven," because it means a wishing
 to leave this earth, and to leave it completely, well--to leave it in such a way
 that one is ^{not} chased afterwards anymore, because you have not paid your indebtedness
 to Mother Nature. ^{But} You see when one goes across the bridge of the Kosdjan, one
 does not return anymore to Do-Re-Mi; one is finished with that kind of a search.
 One has acquired the wish then to really ^{to} become more permanent regarding that
^{what} which one wishes to become, not any longer wishes to be. I wish ^{then} to make ^{then}
 something of myself, which then, in its permanency can be of help to me to
 regain my freedom. ^{And} so we talk about these kind of questions, about what is
^{this} this bridge--the bridge of the Fa, this bridge of one's emotional state, the
 bridge of ^(Kosdjani-ian) body--how we approach it--where we are as Mi, which is
 a very good word, because at that Mi, ^{I'm} not Do anymore, I have already worked
 a little bit--I've called it the gestation period because it is not full born
 as yet; it is not ready to be born; ^{it is still} it is still ^{there} in its embryo. And I want to
 continue with that as long as it is necessary, before I can come to the conclusion
 that there is something quite real in the So-La-Si of a ^(Kosdjani-ian) body. But
 I have to have the strength to go across the bridge and then demolish the
 bridge, burn the bridge behind me, ^{because} I don't want to return anymore to
 that kind of ordinary life in which I just keep on reading in books ^{and} going
 to lectures, and having ^e all kinds of discussions with anybody, and become inter-
 ested, of course, in ordinary affairs of the earth, and try to help it a little
 bit and so forth. ^{But} I do not profit ^{from} that because my aim when I cross that
 bridge is to ^{find} a soul for myself. ^{And} that has to be the fundamental reason
 for a wish to ^{work} work--that that ^{what} which ^{at} is at the present time ^{the} man on earth with
 a body and with half of his feelings ^{center} developed and a little bit of a Do which
 indicates most likely ^{the} ^{at certain times} direction ^{when} it is instigated by the Do
 Re-Mi of that ^(Kosdjani-ian) body--you might say when that starts to look at the Do,

and ~~say~~^{Says}, "that," "why," "you, ~~the~~ beginning of an intellectual body, beginning of your soul, why don't you tell us what is necessary to get across this bridge of Fa, or to satisfy the demands of the Si-Do of my physical life-- how to approach my death and to know what ~~should~~^{at} be there with which I can go across the road, ~~on~~ the threshold, of that ~~which~~^{at} is the division between mortality and immortality." That then I will say ^{at} to this Do--this mind of mine, "May don't you hurry up and give me the information which is necessary?" Then one goes back to Fa, to the bridge and looks across it--it is like a holy land one wants to enter. And maybe the Do-Re-Mi of that period may not have given one the chance as yet to cross. ^{But} one does not know, ^{and} unfortunately, one is not told, one has not read as yet the ^{Third} Series. One does not know what is meant by the ^{am-ness} of life, because ordinary reading will not give it. Only the experience of oneself will enable one, then, to come to a conclusion of an experience--that is it, and that I now know because I know it within myself and I don't have to have the knowledge anymore ^{for the} of a little Do. I have it now in ^{that} that is the level of my being. And it is my being ^{that starts} ~~that~~ at the bridge and stares across it, and hopes to see the helping hand of God on the other side. You see, at that point I'm willing to go, because I know--I see then the sun, I say ~~that~~ it is ^(sol) ~~that~~ the bridge, I know--my feelings, emotions, the planets, all the different things of my solar system, but I'm not interested, because I want to go to the center of that ~~which~~^{at} exists of my solar system. I don't want to stop too long at the planetary level. When I get away from the earth, I would like to have enough speed to pay attention to whatever is the planetary level, but I don't want to stay there too long. I know it already, partly at least, and it gives me the force to continue across, because what do I wish with the sun? I want the sun to become the center of my existence. I want that brain really to start ^{to} functioning as consciousness. I don't want the earth to be the center. I don't want to make horoscopes constantly on a geocentric basis. I want to understand the real laws of the universe to which I belong, ^{which is my} ~~my~~ solar system. I want to know what is the heliocentric system. I want to know what laws then belong to my possibilities of spiritual development. I am not satisfied any longer with just a ^{little} description of ordinary events which ~~everybody~~^{Some} will have to experience in ~~one~~^{any} way or other, because, of course, I am subject to certain astrological laws, and I will find in that enough for an ordinary earthly existence. But my aim is not ^{now} ~~any~~ longer to stay around the earth, ~~to stay~~^{now} on it even too long. I'm not talking about a trip, as it were, from me, for me, from the earth, ^{through} ~~from~~ the planets to the sun, because we can viculize that. It is very difficult to see how that trip is exactly the same if I go from the surface of myself ^{through} ~~to~~ the essential qualities which

are the planets, to that ^{at} which is the system within myself ^{and} ~~my~~ inner life ^{of} and my magnetic center which is the sun for me. ^{what} That ^{at} which ^{counts} ~~comes~~ is to go from my essence to that ^{at} which is irrevocable, that ^{at} which is not destroyable, that ^{at} which is non-dimensional, that ^{at} which is, ^{like} ~~life~~ life is when I am, and no further questions about what I am, the fact that I am. And that is why we work like that--the acceptance, first, that I am. That means I accept myself the way this life is now represented by me. And only then I understand that fully, and it has become ~~one~~ hundred percent knowledge, and in which then is introduced and acknowledged that ^{at} which is a requirement of impartiality, that ^{at} which is necessary to understand timelessness for oneself; only then, when I reach that within myself, ~~at~~ I know that I have found the reality of myself. That is when I am at Me, when I go across the bridge, and then I come from this ~~Prostate~~ state into the Sol condition. That is why it's called "Sol." That is within my life ^{at} ~~the~~ ^{real} point of the center of myself, the essential essence of that ^{at} which is my reality, of that ^{what} ~~which~~ I really am. ~~And~~ Again, you see, there are three steps, that is the Sol starting from where now I know that I need not return to the earth, that I'm finished with that kind of an experience as far as I myself am concerned, and that I have reached now a responsibility ^{for} that ^{at} which is my own solidity. And then there is a question which God asks me, "How do you know that you are conscious?" "You're just beginning. You're just at Sol. You're only in the sun. What no, from that standpoint, do you know about your solar system?" That's a question of one's conscience, because, at that point, ^{one has} ~~you~~ to admit that you have gone away from the earth without really knowing what it was, ^{that} ~~that~~ you've tried to go within your inner life, because you did not want to ^{stay} ~~any~~ longer remain on the surface or the essence, and it is true that one has reached a point of no return, and magnetic center, and all the attributes of timelessness. **A** And at the same time, God asks, "What do you know about yourself?" And the answer is, "I don't." And then the requirement, "Go and work." "Keep what you have, see what there is within yourself. The sun gives you inspiration. But within yourself, you have to find your own life force to use it for a purpose ^{for} further understanding and to go through a period of testing out what you now think you have to make sure that you actually have it." This return journey, again now going through essential qualities which are on that scale the inspirational forces increased in different ways of behaviour, and that ^{at} which is the surface which is again ^{at} ~~operated~~ in the solidity within oneself in that kind of a silence in the midst of activity ^{the} of the ordinary individual.

It is that, I've said many times, which is parallel to the development of the
 beginning of one's soul body and that which is Do, what is Re and what is Ri,
 that ^{what} is observation and the requirements for it--that ^{at} which is equal to
 the Re which is similar ^{as} to that which ^{at} is La of the (Kesdjianian body) which is
 the participation process on an essential basis with that which ^{at} I wish to
 become, but not ^{no} yet daring to put myself in the midst of everything that is
 unconscious, but still I hope that in time I will be able to reach it. (For
 me, that particular period of going over from inspiration to the Si-Do has
 two facets, one is the quietness and the silence within; the other is the ex-
 perimental period of testing myself out within the framework of my own possibil-
 ities. You see, this is, you might say, the end of the emotional energy, be-
 cause when that is reached, I'm ready to die in my (Kesdjianian body). I'm
 living then for some time already in a conscious and conscientious world,
 but the will is not as yet born within me, because I am not as yet tested
 sufficiently, ^{tested out} I am not as yet proved enough, I have not been able as yet
 to show ^{to} or convince God that I wish to belong to the last part of the soul.
 I am still at the point of Re, of the soul-body, and I wish now not to be
 encumbered ^{more} by all the different considerations even of an emotional
 kind. I now wish to be completely free from feelings. I want to die to them,
 in order to use all energy which is available then for the formation of the
 reality of my soul as permanency. Again, I do not know if you understand it.
 The Do-Re-Ri of the soul body is temporary regarding what is the Sol-La-Si of
 the permanency ^{ency} of the soul. But the Sol-La-Si of the soul now belongs to a
 different cycle on the ^(ENNEGRAM) ~~enagram~~ and for that reason, I want to get finished
 with everything ^{that} belongs to the one-four-^{two}-eight-five-seven. Because that
 is that the ^(ENNEGRAM) ~~enagram~~ is when I reach nine. I've gone through all the different
 requirements--one-four-^{two}-eight-five-seven, and I've tasted of the law of
 three, and at nine, I'm ready to enter into cosmic consciousness. You see,
 these kinds of purposes, you must try to understand, ^{then} I can only indicate
 them every once in a while, and ^{Sometimes, certain things I make--} at certain times I make certain statements
 about, and I say, I leave it because now it is your job. It is really for you
 to find out first now what you can find out, basing it on what you have heard,
 and maybe that you have digested, and what may have appealed to you. It is
 not that I will continue to tell you from beginning to end ^{the whole letters,} all the letters of
 the alphabet. All I tell you is A B C, and then it is up to you to continue
 with your own experience in your own life in accordance with your own words.

~~##~~ Your own experience has to teach you the truth, not someone else you can quote from--not even Gurdjieff. ^Uished to continue with that little article in the Russian newspaper. One has to learn to stand on one's own feet with ^{Max} whatever has been given, ~~then~~ the development of a man starts, where the influence of others leaves off. ~~He has to find for himself what he has to be converted within himself--all the knowledge he has received, all the feelings and the emotional states--everything that has been, let's say, like an encouragement for him, now has to become for him a reality of that which ^{at} he has to face himself with his life. It is as if one can only be taught to come to a period of maturity of the body in which ^{then} a person becoming, let's say, eighteen or twenty, has to face the world, because ^{he} ~~they~~ ^{has} have to go into it to find out what actually is his value, and then he starts to develop his feeling and his mind. He gets experience, and how long it lasts that he still is getting experience that still is worth while for him depends on the force of his life; the way he wants to have his life continue; the way he does not want to die as yet, not in any one of the three centers, but that he wishes to have within himself such life force that ^{will} fill it all throughout his so-called life-time; that he doesn't die prematurely, like his body has stopped growing, but that he still can believe in the potentialities of certain other things ^{which} that must be fed, and can continue to grow if ~~he~~ ^{he} only knows how to feed them, but he must feed them. ~~He has to take and take and take~~ ^{He} has to eat. ~~He has to digest~~ ^{He} has to make that food nourishing enough for himself. ~~He has to select~~ ^{He} must know where he has to go. ~~He must know where to find the force to enable him to continue~~ ^{He} has to learn how to pray to the Lord--not in the form of the Lord's prayer--that's only an example--a little sample, no more, ^{how it has to be} ~~but~~ ^{how} one ~~starts~~ ^{starts} and that it should contain. You can say it every once in a while, but when you say, "Amen," at the end, then you start to pray. ~~We forget it.~~ ^{He} We think that when we say the Lord's Prayer that that is all there is to it. Then God hears it, he says, "I've heard that already, thousands and thousands of times." And he asks, "But, where are you? Why do you use the word of someone else? What is there within you and within your own life that you have formulated, stumblingly maybe, but that is there that belongs to you that you wish to give of your own--not something that you have taken from somewhere as a quotation?" And, you see, that I believe is the purpose of Gurdjieff's life--to tell people that they have to learn to build further from where ^{he} ~~he~~ left off, giving all he could and putting it in words as well as he could, including the third series, but expecting then, that on his part all three series, that a man starts to work, and this time in earnest, and then starting to write the book of his own life.]~~

And so, what will he do? And what do you wish really? And to what extent do you think it is necessary to learn to ^{how} work on yourself? Because that, after all, will be the question of Gurageiff if you ever meet him. Maybe he will ask you, "And did you read the third series?" And what did you do with it?" To Gurageiff.

Sunday Lunch

I think I talked too long again last night, and as a result, being limited to one cassette, we have now fifteen minutes, and fifteen minutes is really not enough for what I want to say, ~~and~~ so if I cannot say what I ~~can~~ ^{can} say now, I will add to it tomorrow at the meeting on Monday. It is important that we settle ^{certain} ~~some~~ things, and that you have some kind of perspective or a vista for yourself of ^{which} ~~the~~ direction in which we are moving, and to see if that direction is really understood by everybody, and that people can agree with it. Then there will be cooperation between us because we have that kind of a common aim, and then you ^{do not} feel that you ~~don't~~ understand it, or that you ~~don't~~ want to, or that you have different ideas about it. ~~in~~ ^{there} is a chance to talk about such things, particularly regarding activities on one of the evenings of the week. I've looked over ^{now} ~~to~~ many times ^{started} we have had so-called questions and answers--that has since we ~~started~~ in November to stop the Monday evening in New York. And since that time we (we had approximately ^{Forty-five or fifty} 45 or 50 of such meetings. I think, totally it is quite a collection, and I hope there are many questions in it that, with the answers, you can listen to every once in a while, and totally I hope they'll give you a certain summary of work in its application in one's daily life. So, for that reason, I've stopped it now, because I would like to concentrate on something else. Tomorrow is the last evening of that kind, and after that, we will make certain changes. For instance, I will start Wednesday to have a talk with the mothers regarding surgery and certain other problems that concern them. I would like the following week to start with the Monday with having ^a group in New York. ^{there will be - like a Monday -} excuse me, I would like to have that on the Tuesday of that week, so that then the meeting ^{which} ~~that~~ we have had on Tuesday can be held on Monday evening. I think it has an advantage, because when the activities start on a Monday morning, ^{they will} ~~we~~ find out ^{perhaps} what can be done or ~~what~~ should be done during the week, and in the evening when we can get together, we can recall what it is a little later, and maybe have ^{more} ~~a better~~ understanding of ^{what are} ~~the~~ difficulties. Let it be fresh in your mind. And it is then the beginning of the week, so ^{we} have a chance to do something about it. The level of such meetings, when we want to get to other and talk about our activities ^{as} ~~the~~ work, has to

be, I think, ^{on} a little higher level, but that is a matter of time; we will probably get somewhere in the future; I hope we will. Then, on Tuesday, we'll have a meeting in New York. In the beginning, and let me explain to you, the ^{old} ~~hole~~ nucleus does not exist anymore, and I'm not reviving it. I have a very special reason for that, and ^{the} ~~the~~ assignment for those who can be in charge on that Tuesday New York meeting, I will try to think about it, and see who ^{shall} ~~can~~, or should, or will take part in that kind of a moderator activity. So that is still, you might say, in the lap of the gods. ~~The~~ ^{now} reason why I think we should start with Monday, with Tuesday, in New York, is that I feel that New York should be protected ^{by} us regarding the explanation of Gurdjieff's ideas. When there are different ^{little} groups ^{which are} being formed ^{now} like ~~that one~~ of Bennett and a few others, and including even the ~~Foundation~~ ^Foundation, I think it is necessary that we are being represented because we have now ~~a~~ sufficiently large community. How it will be, if it is primarily for people in New York, or for ^{these} people who might wish to come from Warwick--that is all up to you--whatever you feel you can do and want to do, it is all right, ^{but the} meetings will be in charge of one person only, and I will, every once in a while select myself to conduct such a meeting in the same way as I would wish to ask certain people to take care of it in that sense. For the rest of the week, you are free. The concentration for your ^{own} work should be more and more on the small groups ^{which now} exist which perhaps have to be renovated a little, maybe some more interest can be expressed here and there, also with ^{these} people who have attended groups and ^{don't} ~~haven't~~ ^{feel} felt very much at home, maybe they should go to another little group or form their own in some way or other. But I do believe that the level for yourself really to be able to exchange with each other on what are difficulties in ^Work in your own application should take place in the small groups. I do not ~~want~~ ^{as yet} want to start with another large group ^{in which everybody} ~~where everyone feels he can talk as on~~ ^{new had} Thursdays. I do not believe at the present time that it is necessary, and I don't think that you are ^{even} capable of conducting it correctly. The accent is now on the small groups in the coming months, together with ~~the~~ so-called Tuesday group, and in addition, of course, that ~~will~~ ^{can} be talk about on Mondays regarding activities, and we will continue on Thursday evening to discuss ^Work for the following weekend. ~~Maybe~~ ^{it} is a good arrangement for a little while, but again, we can make changes anytime we wish then to find out that that ~~what~~ ^{that} we are doing is not sufficiently efficient. And then we keep our heads above water and we start to swim in a different direction if we have to. I would like to ask all of you to ^{simply} look at this

~~simply~~ as a possibility for yourself, so that then you can actually gain some more knowledge about yourself, and to see where you can fit in, and what you should do, and that you should ^{actually} do regarding your own application of your ^Work on yourself, because it is a question of cooperation between the different members of the group, and that depends entirely on how you are, and how you know you are, and ^{and} whatever your characteristics may be and your habitual way of thinking and feeling, ^{and} also acting with your ^{physical} body.

You see, when Gurdjeff talks about the powers which are in charge, he talks about it like an economic question,--that sociologically expressed, there are, ^{of course,} power-possessing beings who govern the rest of that piece of humanity or a nation which is subject to their particular rules and whatever they do. And when it is a question of Congress or Executive Board ~~or the~~ President ~~or~~ things of that kind politically understood, it is always the power possessing beings who are in charge and ~~the~~ keep on being in charge, because they will not allow too many changes, because it would go at their own cost, and they're not willing to give that up, and they have not been taught to be sacrificial. We will talk about that some time--what actually happens in the economy of ourselves. But the question is, "What does Gurdjeff mean with his power-possessing beings?" It is, when it is ~~all~~ over all as a segment of mankind, it can be understood in a sociological way. When it is applied to oneself, what are the power-possessing beings within a person? ³ They are his habits, the way he is crystallised, the way he has allowed certain influences to take ^{hold of} ~~over~~ him, and on account of which, by means of reactions all the time, towards the outside world, the education ^{and the} ~~from the~~ influences ^{from} ~~of~~ whatever ^{as} teachers he has had, and some quite well meaning, he has taken to himself, and gradually protecting himself ^{by} with a certain protective coat, that is your habits, the way you think, the way you are, the way you will want to feel; and in that sense they have power over you, because they are, as it were, as habits or as certain attitudes are in link with each other and try to protect each other. There is ^{somewhere,} constantly a going on of some kind for the protection, partly out of fear, that if they would give in, or if there were a little breakage, ^{also} ~~that then the rest~~ ^{may} ~~might~~ be destroyed. So the totality of a man's behaviour, ^{forms, which} in ~~any~~ ^{any} way it is not, and as it is explained in the three centers of himself, is simply that he is afraid that if that becomes disturbed, and he calls it his outer life, and it might be disturbed by his inner life. ^{He} ~~He~~ is afraid then that something is going to happen to him--he ^{his really-} will lose his assurance, his certainty, ^{his really-} his wish even to continue with his life,

his fear is

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into

because ~~he feels~~ that if he allows certain things to enter ^{into} it, and that he undoes his habits ^{or} his ways of doing, that then something dire will happen to him. And, in truth, it will happen. ~~That~~ That is exactly the reason why people

don't want to work on themselves, because they are afraid that that is there, and is now a little peaceful, that it need not be disturbed, ^{there}

^{is that} ~~that~~ kind of a sign outside their door, "Don't disturb me." Now, they're afraid, ^{of course,} that certain people who don't think and cannot think very much, that

they will create a revolution, and in order to give them a little sop for their own existence, you know that Gurdjieff talks about sport, and what we then as sport want to do and become engaged in. It ~~is a little~~ ^{is very} similar to

drown yourself ^{with} either with alcohol or with some other kind of a stimulant, or maybe ^{you look at} ~~on the TV, you look at it, or you listen to the radio,~~ you have little conferences that don't amount to very much, you become interested in

^{the} ordinary affairs and things that have to be done in your own little community, so that you don't have time ^{ENOUGH} to think about, "What is the President doing to

us, or that is Congress not doing when they're supposed to represent us?"

and the whole idea of democracy simply falls down, because we don't want to do anything about it. ~~We~~ We remain as persons unconscious if we don't want to

see that ^{at} ~~that~~ is actually taking place with one's own personality. ^{And man} ~~And~~ man ^{does not have any} ~~has~~ no

wish whatsoever to change that, because, as I say, he is afraid that he will

be in danger, and this protective coat simply prevents him even from being affected by circumstances; even then, then circumstances are ^{at all} in the form of

a little shock, he will rationalise, he will use ^{all} all kinds of words of reasoning, all kinds of justifications, all kinds of explanations in order

to continue in his sleep, and sometimes, knowing it, that is intentionally wanting to continue with that, his character is affected, which ^{many times, of course,} ~~also often~~

^{also} happens economically ^{where} ~~because~~ people are not such fools that they see that is taking place, but they have no desire to give up their selfishness.

~~It~~ It is really for a person himself, considering his personality--the way he is protecting it--it is that kind of selfishness that I talk about. You are not willing to give it up for the sake of reaching something else.

You much prefer to keep on being what you are, because it takes less time, ~~and~~ you don't have to do very much about it, and it's just a continuation

of that which already is going; there is a momentum that you can profit by, and you don't want any particular disturbance, because, as I say, you may

get upset, or as Gurdjieff would call it, you ^{may} ~~might~~ lose your appetite.

And we try to see how ^{how} to engage oneself in that kind of a conduct--to

see that can be done ^{day by day in order} ~~by~~, to understand gradually more and more what is

the enemy ⁱⁿ within ourselves, and what is the strength of, ^{that} you might call it, ~~a~~

the little angel which starts to cry, because it is not receiving the attention it should receive. I talked about an angel last night--it is your heart, it is that ~~which~~ ^{that} is your wish. ~~It is that which~~ ^{it is that which} ~~has~~ ^{really} no particular sense as yet of consciousness, but it does have a conscience, and it is that ~~which~~ ^{that} starts in a person's ~~connective link~~ ^{and is connected, then} with the level of your being, because that, after all is where the determining factor is going to be, not even in your heart. ~~It will~~ ^{that} ~~come~~ ^{has to} from the totality of yourself, and that wish, when it is a three-fold wish on the part of three centers, that will help you to see, what is this protection, I want to continue with, to what extent am I even entitled in doing it. One does, as if one is entitled to one's life, and your life has been given to you; it is not yours as yet. You are a product, that simply was presented on this earth with life which was not your own, and you have not as yet any right to keep it until you fight for it. When it becomes your possession, then you can give it away if you wish. But most of us in our unconscious state don't even know that we have life the way it is now within one, and we already claim ~~we~~ ^{that} are possessors of it, and that is why to say when we are selfish we don't understand our life at all. ~~We~~ ^W don't know anything about it. And it is this kind of protective coat that we are fighting ~~this~~ ^{against} little bit of something which is like a thin layer which covers us, and there we don't want anything to penetrate, and when it does, we hurry, just like the body does when there is a little wound, the blood hurries to the wound ^{exactly} to cover it up again, and to make it so-called "same," or at least healthy. We do the same thing. ~~We~~ ^W cover ourselves with our mind, tricky as we are, and wanting to see and continue and hope for the continuation of ~~what~~ ^{that} ~~already~~ ^{what} exists without any particular wish for disturbing it. That is why we are lazy. That is why we don't know what to do about it. That is why our life is, from my standpoint, quite sinful, when it continues to live in unconsciousness. You see, there is that little instrument. Maybe tomorrow we talk about it a little bit more. I hope you have a good afternoon. I hope you can remember yourself, and if you do, remember Gurdaff. To a good afternoon.